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A

SERMON

Preached at

St. CATHARINE CREE-CHURCH

On the 26th of *November*, 1691.

BEING THE

Thanksgiving-day,

FOR THE

Preservation of the KING, and the Reduction of *Ireland.*

By *Nicholas Brady*, M. A. Minister of St *Catharine Cree-Church*, and Chaplain to his Grace the Duke of *Ormond.*

Printed at the Request of his Parishioners.

LONDON,

Printed for *Samuel Crouch* at the Corner of *Popes-Head-Alley*, over against the Royal Exchange, 1692.

To my Worthy Friends

The Parishioners of St. *C. Cree-Church.*

Gentlemen,

I Am so many ways indebted to you, both for your obliging Election of me to be your Minister, and for the several Civilities which I have received since my living amongst you, that I could not refuse so small an acknowledgment, as that of publishing the following Discourse at your Request; tho I am not ignorant, that besides its own defects, the very subject matter of it will expose it to the Censure of some, who will not allow others the liberty to speak well of the Government, whilst they assume to themselves the priviledge of Railing at it, and speaking evil of Dignities. *But since I proposed to my self no other end in it, when I delivered it from the Pulpit, than the instruction of my Congregation, and the discharging of a good Conscience: I am little concerned what Reception it may meet with abroad, being abundantly satisfied (by the desire you have testified to have it made publick) that it has had its wish'd effect*

upon

upon You who heard it, and for whose use and advantage it was primarily designed. As therefore I have consented to the Publication of it, for no other reason, but because I could not deny you the absolute disposal of that which is so justly your own; so the only return that I expect or desire, is that you will go on to exemplifie it in your practice; and approve your selves in all things else, as true Friends to the Government, as you have done in your favourable acceptation of the following Discourse. That it may please God to give you frequent occasions of Praises and Thanksgivings, and to perfect the Deliverance which he has so happily begun, shall be the constant Prayer of

Decem. 4th. 1691.

Your Hearty Well-Wisher,

Obliged Friend,

and Servant in the Lord,

N. Brady.

A SERMON

Preached on the

Thanksgiving-day.

PSAL. XVIII. The former part of the laſt Verſe:

Great deliverance giveth he to his King.

GOD having rejected *Saul* from being King over *Iſrael*, and having raiſed up his choſen Servant *David* to govern in his ſtead, many were the Attempts againſt him of his potent and deſigning Enemies, both by open Violence, and by ſecret Practices: But the Lord, *whoſe right hand has the preheminence, and brings mighty things to paſs, whoſe Counſel ſhall ſtand, let there*

be never ſo many devices in the heart of man, gave Victory unto his King, and ſhewed Mercy unto his Anointed; and by ſignal and frequent manifeſtations of his Power, eſtabliſhed and quietly ſetled him in that Throne, to which his good Providence had ſo remarkably conducted him. In grateful Commemoration of theſe wonderful Deliverances, the Royal Prophet compoſed this Pſalm of Thankſgiving, as we may clearly gather from the Preface of it, where it is intitled, *A Pſalm of David the Servant of the Lord, who ſpake unto the Lord the words of this Song, in the day that the Lord delivered him out of the hand of all his Enemies, and out of the hand of Saul.* In it, he gives us a large and eloquent deſcription of Almighty Power and unbounded Goodneſs, and ſhews us how eminently they had both been exerted in his own favour; and being rapt up into a holy extaſie, upon a due contemplation of the Mercies which he had received, he breaks forth into this paſſionate Acknowledgment in the words of my Text, *Great deliverance giveth he to his King.*

In

In my following Diſcourſe upon which words, I ſhall inſiſt upon theſe four particulars; The two former of which are contained in my Text: The two later are naturally deducible from it, and fitly accommodated to the preſent occaſion.

Firſt, I ſhall examine what it is to be *Gods King*, and what qualifications are generally found in ſuch a Prince as may juſtly deſerve that Denomination.

Secondly, I ſhall ſhew, that to ſuch a Prince as is *God's King*, *God will give great deliverance.*

Thirdly, I ſhall prove, both from the qualifications generally found, and from the deliverance given, that his preſent Majeſty does juſtly deſerve the denomination of *God's King.*

Fourthly and laſtly, I ſhall enquire what Returns are due from us to God, for *the great deliverance which he has given to his King.*

Firſt then, I ſhall examine what it is to be *Gods King*; and what Qualifications are generally found in ſuch a Prince, as may juſtly deſerve that denomination: *Great deliverance giveth he to* His *King.*

It is indeed moſt undeniably true, that in a large and unlimited ſenſe every Sovereign Prince may be ſtyled *God's King*, ſince the moſt Arbitrary Tyrants and moſt forcible Uſurpers, are without queſtion ordained by God, according as he teſtifies of himſelf, *Is there any evil in the City, and I have not done it?* But what we here mean by *His King*, is ſuch a King as is deſigned by God to be the inſtrument of ſignal Mercies, and an extraordinary Bleſſing to the people which he governs: And in ſuch a Prince as we now ſpeak of, theſe three following Qualifications aregenerally found.

1. A viſible and more than common deſignation of him to the Government.

2. A Courſe of Government advantagious to his People, and tending to the Advancement of True Religion.

3. A Life Exemplary and Unblameable in his private Actions and Converſation.

1. Then, in order to denominating a Prince *God's King*, there is generally found a viſible and more than common deſignation of him to the Government.

God,

God, in his ordinary Diſpenſation of common Mercies, generally proceeds in a ſetled courſe; he makes his Sun to riſe daily, his Rain to fall at its appointed Seaſon; and thus he diſpenſes his uſual Bleſſings after a familiar manner, in a regular way, and ties himſelf up (as it were) to Rule and Method: But when he deſigns to bleſs remarkably, and to give extraordinary Inſtances of his good Will and Favour, he then has no other bounds but his own Omnipotency, and conſtrains us to confeſs, that *it is the Lord's doing*, by making his proceedings appear *marvellous in our eyes*. Thus, if a Nation be to be reſcued from Slavery, a *Moſes* ſhall be ſent in the power of Miracles; if a tottering Government be to be ſettled and confirmed, a *David* ſhall be conducted to the Helm, by a conſtant Series of moſt eſpecial Providences; if Idolatry be to be rooted out, a *Jehu* ſhall be Anointed to it in a particular and ſolemn manner; that ſo, at the ſame time that we are ſenſible of the Mercy, we may alſo perceive from whoſe hand it comes; that God may not only *give Bleſſings unto his People*, but may *make unto himſelf alſo a glorious Name*.

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For indeed, we are all too apt *to ſacrifice to our Net* (as the Prophet words it) to aſcribe our ſucceſſes to our own endeavours, than which we cannot offer a greater affront to the Almighty, Author of them: God therefore being willing to aſſert and vindicate his own Honour, and being jealous of *his Glory, which he will not give to another*, interpoſes viſibly in ſuch remarkable occurrences, and by ſo doing extorts a Confeſſion, that *we were not delivered by our own ſtrength, neither did our own arm ſave us; but his right hand, and his arm, and the light of his countenance, becauſe he had a favour for us.* When we find things go on in the common road, and proceed forward in an unbroken courſe, if any alteration happens for the better, we are apt to impute it to Chance or Accident, or the uncertain Viciſſitude of Worldly affairs, and ſeldom do we look up to a higher Cauſe: But, when in order to that end, we ſee the current of Affairs unaccountably diverted from its proper Channel, Ancient Conſtitutions aboliſhed, and new ones introduced; and all this done as ſuddenly and ſurprizingly as a Scene is ſhifted in the Theatre; when

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when we ſee *the mighty*, againſt all manner of probability, *brought down from his ſeat*, and *the humble and meek*, againſt all human appearance, *exalted to it*, we cannot then but diſcover his hand in it, *who raiſes up one and caſts down another*, we cannot but acknowledg that our *Salvation is of the Lord.* This therefore is the firſt Qualification generally found in ſuch a Prince, as may juſtly be denominated *God's King*; a viſible and more then common deſignation of him to the Government.

But becauſe this may be as well applied to Tyrants, who are ſent by God for Scourges to a Rebellious Nation, as to thoſe who are deſigned Protectors and Deliverers; therefore,

A ſecond Qualification of ſuch a Prince, as may juſtly be denominated God's King, is a Courſe of Government advantageous to his People, and tending to the Advancement of True Religion.

The two great Ends which God propoſes to himſelf, by ſending a Bleſſing of ſo high a Nature, are the benefit of thoſe to whom he ſends it, and the Glory of his own great Name: The former of theſe cannot be attained, but by ſuch a Courſe of Government

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as is advantageous to the People; nor the later, unless it tend to the advancement of God's Worship in its Purity, and to the furtherance of true Religion: But God neither lays his designs so shallowly, nor executes them so weakly, as to run any hazard of a disappointment; and consequently his ends will assuredly be compleated, and that probably by such means as I have already assigned. And indeed this is the truest κριτηριον or touchstone, by which we may at any time be able to distinguish, whether God sends us a Prince in Mercy, or whether *he gives us a King in his Anger*; since those who are designed for the Executioners of his Vengeance, are as discernably advanced by the Divine Assistance, as those who are intended for the Instruments of his Favour: It is not therefore the bare Accession to a Crown by an unbeaten Path, that can denominate any one (in the sense of my Text) *God's King*; but such a management of Affairs during his Administration, as may answer the intentions of unbounded Goodness. God sometimes conducts one to the Throne, and seats him in it, and when he has so done, aban-

abandons him to himſelf; and then how different is the man from what he was before! all the expectation that was raiſed by his unuſual promotion is moſt unhappily diſappointed; his Luſts and his Paſſions hurry him to extremities. Neither Law nor Conſcience can ſet bounds to his Extravagancies; and his *Exit* is generally as ſhameful and as miſerable, as his coming in was honourable and hopeful: But when God has appointed one to be *his King*, he does not only lead him to it by the hand, and eſtabliſh him in it, but upholds him alſo with his Power, and directs him with his Wiſdom, that he may be able *to go in and out before ſo great a People.* Then, the expectation which was at firſt raiſed by his ſignal advancement, is happily kept up by his worthy performances; *then does Juſtice run down like waters, and Righteouſneſs like a mighty ſtream*; *becauſe God has given his Judgments unto his King, and has poured out his ſpirit upon his Anointed.* This therefore is the ſecond Qualification of ſuch a Prince, as may juſtly be denominated *God's King*, a courſe of Government advantageous to his People, and tending to the advancement of true Religion.

A Third Qualification by which a Prince may juſtly be denominated *God's King*, is a Life exemplary and unblamable in his private Actions and Converſation. A Prince that is deſigned for a Scourge and an Avenger, is generally as ill a Man as he is a King; ſince it is the uſual method of God's Providence, to burn the Rod after he has made uſe of it; and Executioners (we know) are ſeldom choſen out of the beſt of men; the baſeſt and the worſt are commonly thought good enough for ſuch an Employment: But where Bleſſings are diſpenſed, they are always tranſmitted through the hands of Favourites. The Mercy of God is his darling Attribute; nor will he ever proſtitute it ſo far, as to impart it by the means of ſuch who have themſelves no title to it: The greateſt of all mercies, the Covenant of Grace, was conveyed to mankind by his beſt-beloved; and ſo it is proportionably with ſubordinate Bleſſings: Now we know *without holineſs it is impoſſible to pleaſe God*; and how ſhall he convey the refreſhings of his goodneſs, by ſuch a One as is the object of his diſpleaſure? We cannot therefore look upon any one to be

be *God's King*, where we do not ſee ſome Rays of the Divine Perfection breaking forth in his Life and Converſation: And hence it is that the Royal Prophet, who names himſelf *his King* in the words of my Text, ſtiles himſelf in the Preface of this Pſalm, *the Servant of the Lord.* And certainly it is the greateſt advantage imaginable, towards drawing down Bleſſings of the firſt magnitude upon a Nation, to have a Prince whoſe Actions are exemplary and unblamable; ſince he is not only qualified thereby to be a fit Inſtrument for the conveyance of them; but by the ſtrength and power of ſo eminent an Example, will probably influence his Subjects alſo, and fit them for the reception and improvement of them. This therefore is the third Qualification of ſuch a Prince as may juſtly be denominated *God's King*, a Life Exemplary and Unblamable in his private Actions and Converſation.

And indeed, the Royal Author of this Pſalm of Thankſgiving might juſtly apply that title to himſelf, ſince he was ſignally qualified in theſe three particulars. Through what an amazing labyrinth of Dangers and

of Difficulties did the clue of Divine Providence direct him to the Throne! How ſtudiouſly did he conſult the good of his Subjects, and how zealouſly did he eſtabliſh Religion in its purity! How Exemplary was his Life, and how Unblamable his Converſation! Well might he then aſſure himſelf of the Divine Protection, and that *God would give great deliverance to his King.*

And this leads me to the conſideration of my ſecond General, namely, to ſhew, that to ſuch a Prince as is *God's King*, *God will give great deliverance: Great deliverance giveth he to his King.*

God is not a man that he ſhould repent, nor does he ever do things by halves, but will thoroughly compleat whatever he has deſigned: To raiſe up a man after his own heart, to advance him by unuſual methods to the Supreme Authority, to promote by his means the publick good both of Church and State; and when by the vigorous diſcharge of his Duty in ſo eminent a Station, he has expoſed himſelf to dangers and to difficulties, to let him then ſink poorly under them, were to impeach himſelf of impotency

cy or inconſtancy, either of which would derogate from the Divine Perfection. God has engaged himſelf in honour, to ſtand by him whom he has ſo viſibly acknowledged for *his King*; and *if God be for him, who can be againſt him?* How little will all the Tricks and Contrivances of human Policy be able to ſupplant or undermine him, who has the Wiſdom of God to ſupport him and ſuſtain him! *God bringeth the counſel of the Heathen to nought, and maketh the devices of the People of none effect: But the counſel of the Lord ſtandeth for ever, and the thoughts of his heart to all generations:* How little can the united Forces of Conſpiring Adverſaries prevail againſt him, who has the Power of God to ſtrengthen and uphold him! *He will not be afraid for ten thouſands of the people, that ſhould ſet themſelves againſt him round about; for God ſmites all his enemies upon the cheek-bone, and breaks the teeth of the ungodly.* Since God has deſigned him for the performance of a work, he will not ſuffer him to faint till the Accompliſhment of it; for that were to fruſtrate his own intentions, and conſequently to be inconſiſtent with himſelf; that were

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to make the workers of Iniquity to rejoyce and triumph, and to ſay over him, *There, there,* ſo would we have it; to leave the two great ends at which he aim'd, the benefiting the publick, and the advancing true Religion, utterly imperfect and uncompleated; and to bring his own power into queſtion and diſpute: And therefore *Moſes* makes uſe of this argument effectually and ſucceſsfully, to turn away God's Anger from the Jewiſh Congregation, by intereſting the Divine Honour in their preſervation, for perfecting the work which he had undertaken; *Now if thou ſhalt kill all theſe people* (ſays he) *as one man, then the Nations which have heard the fame of thee will ſpeak, ſaying, Becauſe the Lord was not able to bring this people into the Land which he ſware unto them, therefore hath he ſlain them in the wilderneſs: and now I beſeech thee, let the power of my Lord be great as thou haſt ſpoken.* But, ſhall the deſigns of the Lord juſt *come unto the birth,* and can there be wanting *ſtrength to bring forth?* No certainly, *God will riſe up as in mount Perazim, and ſtrengthen himſelf as in the valley of Gibeon, that he may do his work, his ſtrange work; and bring to paſs his act, his*

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ſtrange act: He will give Salvation unto his King, and will deliver David his ſervant from the peril of the Sword; he will hear his Anointed from his holy Heaven, even with the wholeſome ſtrength of his right hand. Having thus run over the two general Propoſitions which were contained in the words of my Text, I proceed in the third place, to conſider the former of theſe two, which are naturally deducible from it, and fitly accommodated to the preſent occaſion; namely, to prove both from the qualifications generally found in ſuch a Prince, and from the Deliverances given to him, that his preſent Majeſty is *God's King*.

The firſt Qualification, as you have been told, is a viſible and more than common deſignation of him to the Government: And certainly, no Prince was ever advanced to the Sovereign Authority in a more remarkable manner, or more evidently promoted by God himſelf, than ours was. For, how prodigious will it appear in future Story, that preſently upon his Landing, with ſo inconſiderable a party if compared to the numerous multitudes that might have oppoſed him,

him, he ſhould quietly poſſeſs himſelf of the whole Kingdom, almoſt without the effuſion of one drop of Blood! Who, but God alone, who *has the hearts of all men in his hand, as the rivers of waters, and turns them whitherſoever he pleaſes*, could *have bowed the hearts of all the people to him, even as the heart of one man?* Could any thing be more ſtrange or improbable, if we conſider it after the manner of men, than that a King, peaceably poſſeſſed of the Throne of his Anceſtors, eſtabliſhed in the Government for ſeveral years, and thereby having had means to oblige many, ſhould ſcarce find one in the extent of his Dominions, that durſt maintain and eſpouſe his cauſe againſt an Enemy, in all appearance much weaker than himſelf! That an Army of Engliſh-men, and conſequently Courageous, ſhould unanimouſly Disband, without fighting a ſtroke in behalf of him who had raiſed them and maintained them? That ſo many different Factions which divided us among our ſelves, ſhould unanimouſly agree in the ſame Reſolution, and fill up the vacant Throne by common conſent, notwithſtanding all forme-

mer Heats and Animosities? Yet these almost impossible Suppositions did all concur, to advance his present Majesty to the Government of these Nations, and thereby to convince us that he is *God's King*.

A second Qualification, as you may remember, is a course of Government advantageous to his People, and tending to the advancement of True Religion: And here also I may safely affirm, that his present Majesty has fully and sufficiently made good this Character. For, does not the English Reputation which was lately sullied, and almost totally Eclipsed, begin to shine out in its Ancient Lustre, and to dazle the Eyes of Foreign Beholders? Are not Liberty and Property, those two great priviledges which jointly make up the Birthright of an English-man; and happily distinguish him from most other Subjects, rescued from the encroachments which they were about to sink under? Are not the several Courts of Justice and Equity advantageously redeemed from Bribery and Oppression, and become in deed, what they were formerly but in name? But above and before all, is not our endanger'd and almost

ſupplanted Religion ſetled again upon its ſure Foundation, and not only by Law Eſtabliſhed, but by Law protected alſo? Are not our Churches retrieved from their deſtined perverſion to the uſe of Error and Superſtition, and ſetled in the due Exerciſe of a Reaſonable Service? Theſe, and ſuch like, have been the bleſſed Effects of his preſent Majeſties Government, and they abundantly evince to us, That he is *God's King*.

A Third Qualification, as you have been informed, is a Life Exemplary and Unblamable in his private Actions and Converſation: And here we ought to bleſs God, that we can now commend a Prince's Morals without the odious Imputation of Servile Flattery; that we can extol in him the practice of ſuch or ſuch Vertues, without being thought to Ridicule him thereby for the Commiſſion of the contrary Vices: That God has been graciouſly pleaſed to ſet one over us, who is not only a good King, but a good Man too, and makes Greatneſs and Virtue no longer incompatible. And O! that the Influence of good Example were as ſtrong and prevalent as the Contagion of an ill one!

And that both Sexes would be as ready to take Leſſons from the Throne of Modeſty and Sobriety, as they are generally prone to follow great Examples of Licentiouſneſs and Intemperance! I chuſe to ſpeak leſs than I ought upon this Head, leſt I might be thought by ſome to ſay too much; and ſhall only add, that as well by this as by the two former qualifications, his preſent Majeſty may juſtly challenge the denomination of *God's King*.

Another Branch of the proof propoſed, was to be taken from the Deliverances which have been given him, by which alſo God has approved him to be *his King*.

If ever the Providence of God watched over any ſingle perſon in ſo eminent a manner, as to make him ſeem to be the whole care of Heaven, his preſent Majeſty has been bleſſed with that advantage: Not to inſiſt upon the wonderful Deliverances he has experienced in his former years, being inured to Hardſhips and Difficulties, being bred up from a Child in the midſt of Dangers, and having been *a Man of War from his Youth*: We ſhall find ſufficient Inſtances of the Di-

vine Favour and Protection, ſince his Auſpicious Entrance upon the Government of theſe Kingdoms. How did the Weapons of his Enemies drop out of their Hands upon his firſt Appearance within this Nation, as if a Voice from Heaven had given Command, *Touch not mine Anointed, and do my King no harm!* How has he beeen ſurrounded with a Wall of Braſs in the midſt of Horror and Deſtruction! How has the Lord *covered his Head in the day of Battle*; and *when Thouſands have fallen on his ſide, and ten Thouſands on his Right Hand, yet has not ſuffered it to come nigh him!* How induſtriouſly has he purſued and ſought out Danger, and how conſtantly has that avoided him and fled before him! How has God *rebuked* (in his Favour) *the Winds and the Seas*, and brought him forth ſafe from the *horrours of the deep*, and *ſet his Feet upon a Rock, and ordered his goings!* How has he diſcovered and laid open to him the ſecret Machinations of his Treacherous Adverſaries, and made themſelves *to fall into the Trap which they had laid for him.* In a word, How has God protected him *from perils by Land, and perils by Water, perils from his own*

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Country-men, and perils from the Heathen! (as St. *Paul* expreſſes himſelf in his Catalogue of Diſtreſſes.) Well may we then conclude with the Royal Pſalmiſt, That *many and grievous have been his Troubles, but the Lord has delivered him out of them all*; and both by the qualifications required in ſuch a Perſon, and by the great Deliverances which he has given to him, has undeniably demonſtrated that he is *His King*.

But, as if it were a ſmall thing in the Eye of the Lord to reſcue and relieve him out of all his Diſtreſſes, and to *give great deliverance unto* This *His King*. He has done yet more for him and us; he has added to his Deliverance Succeſs and Triumph, witneſs the happy Reduction of the Neighbouring Nation: So that *he has* not only *ſaved his life from deſtruction*, but *has crowned him* alſo *with mercy and loving-kindneſs*; *as for his Enemies he has clothed them with ſhame, but upon himſelf he has made his Crown to flouriſh*. Certainly, the conſideration of ſuch extraordinary advantages, ſhould powerfully induce us to give praiſe unto God, who *has given ſuch great deliverance to his King*, and communicated by Him ſuch Benefits to us all. And

And this leads me to the conſideration of the Fourth and laſt General, being the ſecond Propoſition deducible from the words of my Text; namely, To enquire what Returns are due from us to God, for *the great deliverance which he has given to his King.*

Ingratitude is not only the baſeſt, but the moſt dangerous too of all Vices, and draws after it a Train of Conſequences, no leſs fatal and deſtructive, than they are ſhameful and diſhonourable: Even amongſt Men themſelves, he forfeits all Title to future Favours, that is unthankful for thoſe which he has already received; and nothing makes a Man leſs befriended in his neceſſity, or more unpitied in his adverſity, than the black Imputation and Character of an ungrateful perſon: But when the Caſe is ſtated between God and Man, the woful effects of ſo degenerate a temper are vaſtly greater and more pernicious: for then, we do not only cut off our own expectations, and render our ſelves uncapable of future mercies; but we loſe the advantage alſo of all our former Bleſſings, and by an unhappy kind of Alchymy convert them into Curſes. How ſignally and remark-

markably we have lately felt the comfortable Refreſhings of the Divine Goodneſs, none can be ſo ſtupid as to be ignorant, none ſo impudent as to deny: If we look upon the Preſervation and Eſtabliſhment of our tottering Religion, the happy Union of our ſelves at home, and the ſucceſsful progreſs of our Arms abroad, we cannot but acknowledge, that *God has compaſſed us about with Songs of deliverance*; if we conſider the many Dangers and Diſtreſſes from which it has pleaſed the good Providence of God to protect his preſent Majeſty, both as to open Violence and ſecret Practices, ſo that no weapon, no deſign formed againſt him has proſpered, and how he has been pleaſed to bring him back to his longing People in Health and Safety, we cannot but confeſs, *that great deliverance has he given to his King*: And from both conſiderations we muſt neceſſarily infer, that vaſt Returns of Gratitude are due upon our ſide; which we are obliged to pay after the following manner:

Firſt, By Praiſes and Thankſgivings to Almighty God, the Author and Fountain of them all. So many viſible appearances

of the Divine Providence have intitled God to the ſole Honour of our ſignal Deliverances, that it would be a direct robbing him of his Glory, to pretend to aſcribe it to any other; he having acted upon theſe occaſions, as he expreſſes himſelf by the Prophet *Iſaiah*; *And I looked, and there was none to help; and I wondred that there was none to uphold; then my own Arm brought Salvation.* Thus *God aroſe, and his* and our *Enemies were ſcattered; and they that hated* both *him* and us, *fled before him.* Therefore *not unto us, O Lord,* neither to King nor People, *not unto us, but unto thy Name give praiſe, for thy loving mercy and for thy truths ſake.* Nor muſt we think it ſufficient *to draw near* thus *unto God with our mouths, and to honour him with our lips,* to give him only a verbal acknowledgment; no, we muſt demonſtrate our gratitude to be real and ſubſtantial, by making that return which he chiefly expects, in the amendment of our Lives and Converſations: according to the inſtruction of the Prophet *Micah, He hath ſhewn thee, O man, ſuch things as be good; and now what doth the Lord require of thee, but to do juſtly, and to love mercy, and to walk humbly with thy God?*

But

But Secondly, We must testifie our gratitude for these Deliverances, by Loyalty and Obedience to their present Majesties, the blessed Objects of some of these Mercies, and the happy Instruments of all the others; and having rendered unto God the things that are God's, we must also render unto *Cæsar* the things which be *Cæsars*. Nor indeed can we, without the highest dis-respect to God himself, be wanting in our Duty to two such Princes, whom he has so signally declared to be *His King and Queen*. Now this Obedience must be expressed by a due Recognition of their just Authority, by Prayers and Supplications offered up in their behalf, by a decent and respectful Behaviour towards them, and by Reverent Expressions in relation to them; but chiefly and especially, by a hearty and vigorous Assistance of them both with our Lives and Fortunes, for the compleating those great Deliverances, which God through them has so happily begun.

Thirdly, We must testifie our Gratitude for these Deliverances, by Love and Affection one towards another, the mutual shar-

rers and partakers of them. *Behold, how good and joyful a thing it is, for Brethren to dwell together in Unity!* Let us, in the name of God, lay aſide all manner of rancour and malice, all unſeemly heats and animoſities, all odious names of Parties and of Factions, *Let brotherly love continue*, and the only Contention amongſt us be, who ſhall moſt Zealouſly ſerve his God, who ſhall moſt Vigorouſly aſſiſt his Prince, and who ſhall moſt Cordially affect each other. Thus (as St. *Peter* adviſes, *Let us add to our godlineſs brotherly kindneſs,) and to brotherly kindneſs charity.*

And therefore Fourthly and Laſtly, We muſt teſtifie our gratitude for theſe Deliverances, by ſhewing Charity to our diſtreſſed Brethren. It is the moſt natural Return of Thankfulneſs to Almighty God for reſcuing us from our Diſtreſſes, when we endeavour to Copy out that great Original, by relieving (as far as we can) the neceſſities of others: For, can we be truly thankful for Mercies, and not love that God from whom we have received them? And *he that ſays he loves God, and hates* (that is, relieves not) *his brother, is a liar*, ſays the Apoſtle, *and the truth is not in*

in him. In a word, a grateful Return must be made, in such a manner as we know is well-pleasing and acceptable to God; and therefore *to do good and to distribute, we must not forget, for with such Sacrifices God is well-pleased.* To him, the Father, Son, and Holy Ghost, three Persons but One God of Mercy, be ascribed all Honour, Glory, and Thanksgiving, for the manifold Blessings which he has conferred upon us all, and for *the great Deliverance which he has given to his King.*

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